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## IOWA STATE SPIRITUALIST ASSOCIATION

Held Their Fourth Annual Convention January 21 to 24.

REPORTED BY REQUEST, BY  
MOSES HULL.

The fourth annual convention of Iowa State Association of Spiritualists was held at Clear Lake, in the northern part of the State January 21-24, inclusive. It might be said that the meetings began on the 20th, as there was a public reception at the Elks Hotel on the evening of that day. The reception was an enjoyable affair. Besides the entertainment given by the little folks and some of the older ones, encouraging speeches were made by Mrs. Hull, Will J. Erwood, President John D. Vail, Mr. Randel, who is now vice president of the Association, myself and others.

The weather was against us from first to last; I do not think the mercury got up as high as zero once during the whole convention. At one time the Government thermometer registered as low as 54. below zero. The results was that the attendance was not so large from different parts of the state, nor from the city as it would have been under other circumstances, but bees were never more industrious nor more co-operative than were the delegates assembled. As for the citizens, those that could of them came and enjoyed the evening sessions.

I never attended a convention of more intelligent nor of more harmonious workers. The evening and Sunday speeches were made by Rev. Will J. Erwood, Mrs. Hull and myself, and were all well received by the audiences. Tests and readings were given by W. J. Erwood, and Mrs. Eva McCoy, of Marshalltown, Iowa.

As a medium or speaker Mr. Erwood needs no word of commendation from me. He is well and favorable known throughout the west. Mr. Erwood, is not only an excellent speaker and medium, but he cannot be excelled as an all-around worker. As Secretary of the Wisconsin Spiritualist State Association he has won golden opinions.

As for Mrs. McCoy, of Marshalltown, she was a good medium when I first met her, one year since; but when I saw her at the Waukesha, Wis. campmeeting she had greatly improved. Since that her improvement has been marvelous, if she continues to improve during the current year as she has in the past she will be the equal of any medium in America. Besides that, her life has been such that everybody believes in her integrity and honor. She is "not without honor" even in her "own country" the town and country where she was born and where she still lives.

The Iowa Spiritualists seem to be in earnest. I believe there were ten persons who pledged themselves to each pay five dollars per month, for missionary work in the state during the current year. Several others pledged from fifty cents up to two dollars per month.

The president's annual report reviewed the last year's work. And, in view of the increasing interest in Spiritualism and in organized work in the state he congratulated the Spiritualists on the outlook for the future. He commended the work of the N. S. A. and hoped the State Association and local societies would gain much from studying the methods and work of the N. S. A. The

president could see that the secular press had become much more liberal towards Spiritualism, and that the Spiritualist papers were a unit in supporting the work of organization.

The report argued that the only way for Spiritualism to rid itself of fraudulent mediums and other barnacles was by a thorough and close organization.

The president had made an effort to establish the circuit plan of propaganda, which had been only partially successful. The plan was not easily inaugurated on account of the tardiness, and in some instances the failure of certain societies to co-operate. They had however, employed several speakers prominent among the missionaries employed was Jennie B. Hagan-Brown, who did her work well; collected money enough to pay herself and to place quite a sum of money in the treasury.

George H. Brooks, Harry G. Moore, George W. Kates and wife, and other speakers had done good and efficient work in the state.

During the year several new societies had been organized and some of them had obtained charters; others are now ready to send in their applications.

The Association had during the past year issued missionary certificates to George H. Brooks, T. W. Woodrow, Jennie Hagan-Brown, and J. P. Johnson, and medium's certificates to Mrs. Eva McCoy, and Mrs. Rena Hoeck.

Financially the Association had done well in the past, but must do better in the future. At the time the State Association was organized five hundred dollars were raised; other years had followed with sums not always so large. Now, seeing the results of past work it is hoped that the amount will be increased.

The president stated that he had made an attempt to take the census of Spiritualism in Iowa, but thro failure of Spiritualists to answer his letters his efforts had been only partially successful.

Among the recommendations in the report are the following:

1. The employment and settlement of speakers wherever the proper person can be selected and they can be sustained.

2. Where settled speakers cannot be maintained each society should attach itself to a circuit and sustain at least monthly meetings.

3. The maintenance of circles in every family.

4. The organization and maintenance of Lyceums wherever possible. All were advised to correspond with John W. Ring, the National Lyceum Conductor, at Galveston, Texas. Besides this all were urged to subscribe for the Lyceum the only children's Spiritualist paper we have.

5. Choirs should be organized and music taught in all Lyceums and societies.

6. Rules and usages should be inaugurated and observed. In this direction he hopes for much from the N. S. A.

7. He recommended certain rules for taking in members, so that at least there could be a uniformity in that kind of work.

8. It was urged that during the convention a monthly subscription be raised in order to push forward the work so auspiciously begun that each Spiritualist make himself a committee of one to raise funds during the year with which to assist the State Association in doing its work.

9. That a capable manager or superintendent of missionary work be appointed or selected.

On organization he recommended about the same as was recommended by the N. S. A. The report con-

tained pointed words on the persecution of mediums and healers in this State. It was urged that Spiritualist Speaker should attend more closely to Spiritualism in their administrations, and let side issues on which we are liable to differ, take care of themselves.

His recommendations on the Morris Pratt School I hand in abbreviated as follows:

The Morris Pratt School at White-water, Wis. There has been much writing pro and con as to the benefits to be derived from this school. We notice that much of the opposition is from those who have never contributed a cent of money or any of their time. Then again, who can name a College that has ever been established that has not met opposition? and not one is ever self-supporting for many years. However, this is the only school where a mediumistic person, or one who wishes to speak before the public from the Spiritualist rostrum, can learn to speak logically and correctly. How many of us have heard mediums and lecturers address meetings who could not use good language, and who used many words in the wrong place; and if you have listened to the congregation after such lectures, you would hear remarks like this; "I don't believe the speaker was controlled by any such spirit as he or she claims, because that person, when on earth was educated, and would not use such language. The educated public cannot understand why educated spirits cannot speak properly thro an uneducated medium or lecturer.

Spiritualists believe in education and growth, then how can they advocate ignorance and be consistent. My wish is to speak a good word for the School. If I was going on the rostrum I would take a three years' course there myself. In my opinion it will help any inspirational or test medium or speaker in many ways.

In conclusion the president urged the local organizations of societies and Lyceums wherever practical. He also urged more harmony and a more thorough consecration to the cause; more philanthropy and more practical charity.

This meagre synopsis of the report does not do justice to a document filled with statistics which it took near an hour and a half to read. I am sorry that I have not room for even a synopsis of the able report of the committee on the president's report. It advised about all the recommendations. Especially was it strong in its recommendation of what was said of the Morris Pratt school, and even went so far as to recommend that no one be ordained as a speaker unless he or she could bring a certificate of educational fitness from the Morris Pratt school. I do not now remember who except J. N. Randel, of Ottumwa, and Attorney Willing of Northwood were on that committee.

The president was so unfortunate as to make the writer of this chairman of the committee on resolutions. The result is, I have a copy of all the resolutions as passed without a dissenting vote. By request I insert them in full.

### RESOLUTIONS.

Your committee to whom was entrusted the work of forming and presenting a series of resolutions expressive of our opinions on the issues of the day, and of our aspirations and determinations as a State Association, has tried to do its duty, and submits the following as the results of its deliberations.

1. RESOLVED, That fully believing in the loyalty to Spiritualism, and in the intelligence and integrity of the National Association of Spir-

## RELIGIOUS PROBLEMS. Modern Idolatry.

RELIGION, ABSOLUTE; AND A RELIGION

J. P. COOKE.

However much or however little of genuine religion there may be in the world there are, certainly, plenty of Religions. These embrace in their folds, from some thousands to many millions.

All these great religions have about the same object in view. It is to bring the separate minds and parts of humanity into relation with the great whole; to make the finite mind feel its attraction to the Infinite Mind, or as we commonly say to bring man into communion with God—to feel that the Great Soul of all souls is his Father.

Man is a germ of God's life. Man's soul is a germ holding infinite possibilities and eternity shall develop in him the Divine Image.

Man is man! the highest outcome of the Divine creative process; and this despite the lies and slanders that would persuade him that he is not, or that would strive to unman him. There is a spirit in man, his inner life—an inspiration from the Almighty Love, Life and Goodness.

That there are certain advantages in great world religions and great race religions need not be denied. They allow tribes and races of men to get at the absolute in their own fashion, and develop according to their own genius. They make it possible for each to realize, as we say, the Divine things, and to bring impalpable objects near, and make unseen things visible. This all helps to evolve or unfold mind and spirit in the children of men—the units helping to compose Humanity.

Real Religion demands that one shall forget himself in the whole of which he forms but a part. Imagine a good man, a philanthropist, unable to love, his kind because he cannot come to a conclusion about the nebula theory, or some doctrine of cosmic consciousness. Religion is the vital relation of the part to the whole, be that "whole" more or less. With increasing knowledge that "whole" varies to each. It would be very unreasonable to say that in order to love justice, equity, purity, one must first settle in his own mind whether or no the Supreme Mind is either simple or three fold. To speculate as to whether Being is the absolute synthesis of Not Being, Becoming, and Living Consciousness. The various cults, religions or denominations are simply schoolmasters to bring minds and souls to the one Universal Truth or to Absolute Religion.

The various cults help the imagination, aid the fancy, strengthen associations. They are like the steps in Jacob's dream—they are ladders set up between earth and Heaven.

If people cannot consecrate every day, they are taught to consecrate one day in seven. One day is better than none. If they cannot reverse all nobility in man, their religion teaches them to pay divine honors to a single person. If they cannot see the noble dignity of the human mind in its best estate, then their religion teaches them to ascribe inspiration to one human product, and they call it Bible or Koran, or Vedas. They cannot attach sacredness to all places so they are taught to call one piece of land, holy ground, or one building the "House of God."

No doubt many, if not most persons learn all they know of religion from their special denomination. They gain all their ideas of divine things from such forms, ceremonies or symbols as their religion shows

them. But these may hamper and prove to be drawbacks. I would emphasize the great difference between special, particular religious cults and universal religion.

The special religion whatever its name may be substitutes—an unreal whole for a real one, and in this way misleads. The real whole, the universe, the abode of the Absolute Good, the Eternal Spirit, which should be a substitute world, a world of thought, feeling, activity, being, universal love, a living world of persons, noble interests, practical concerns, becomes through the agency of some special religion, a mere world of symbols, notions, conceptions, mental forms, not a living, breathing being of the cosmos, but a shadowy, guess-world; an account of a world, a theory of a world; it becomes a theology instead of God; or it becomes a Christology instead instead of a living, personal, helpful, angel—Christ!

Instead of a man it becomes a doctrine of man; or it becomes a doctrine of a Hell, not an experience of a possible internal condition of inharmony and horror. It becomes a theory or doctrine of Heaven instead of the harmony and beauty and melody of the soul in its real Heaven. In short, the relation effected, or sought, is not a relation between the part of the oversoul of the whole, but between the finite part and some scheme, fiction, or picture, or a man's conception of a whole.

The special religion makes a point of knitting the individual, not to grand divine things or principles of light, life and love, but to a church, a creed, a confession, which is said to stand for divine things.

Its grand point is to make the man or woman a member of a sect. That done the rest is expected to follow. In a word, the real concern, the union of the finite mind with the spiritual Solar Mind of Imminence, the life and spirit of goodness that is changeless and eternal to which all should be drawn, is omitted altogether. It is made a sort of machine process to turn men into Baptists, Methodists, or some other denominationalist. The great desire is to make converts. That is the one aim and object.

And this, whether the effect is to further a more intimate union of human minds with the world of real thought, of noble feeling, of helpful purpose, of consecrated will, sympathy, aspiration in which all men and women, whether they know it or not—live and move and have their being—or not.

A very little reflection shows this to be true. To believe in the divine character and spiritual mission of an angelic medium who lived two thousand years ago, is certainly not the same thing as grappling closely the divine character of that Being today and working for the spread of the ideas and of the ideals which are dear to his heart today.

To believe that only one special book is inspired, is not the same as drawing inspiration from the spheres of serene ideas, or from the resources of all nobly illuminated minds in all countries and in all recorded times.

To hold that a certain church is providentially established is certainly not the same thing as being a live, helpful member of a live brotherhood!

Church membership is not really identical with the observance of the law of benevolence, or of service to the inner spirit of kindness and gentleness.

Work in this spirit for the absolute attraction, for that "Hand which bears all Nature up" if you

(Continued on page 8.)

(Continued on Page 3).



Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

When you want the address on your paper changed, always give the address to which it has been going, as well as the new address, or we cannot find the name on our subscription list to make the change.

We are not responsible for, and do not necessarily endorse the opinions expressed by correspondents.

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Reading notices, 10c a line; 20 lines, 10c a line. Discount for time and space.

REMITTANCES.

Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your full name and address plainly on every communication. Don't send your personal check as it costs 10 cents to collect it, and we must deduct it from the amount you send.

CIGARETTES.

An effort is being made to secure legislation preventing the sale of cigarettes to minors. While this is a laudable effort, it will fall short of the desired effect for the reason that the majority of cigarette fiends especially among the minors, do not buy cigarettes, but get tobacco and papers and make their own cigarettes. Then it is always possible for boys to find "men" who will get the necessary materials for making them, or cigarettes already made.

We despise the cigarette. We would welcome any act that would tend to prevent their sale or use, but we think it should extend further than an effort to stop the sale to boys—and girls.

We do not think it will be possible to prevent the sale of liquor, but we do think it would be possible to prevent the sale of cigarettes to both boys and men. Liquor is sold on the sly and when once drunk, and a breath perfume used, it is difficult to detect, but with cigarettes it is different. It is impossible to pass along the street where a cigarette

fiend has passed within the last few minutes without that nauseating smell telling the story. When it is smoked everyone sees and smells it, which makes its control far easier. A cigarette smoker's clothes tell the story and many business houses have been compelled to ask their employees to choose between their cigarettes and their jobs on that account alone.

Most of the Government offices at Washington have been forced to tell their employees that they must choose between the two. They claim that as soon as a person begins to smoke cigarettes he becomes careless of his duties, and finally utterly unreliable. The clammy skin and bloodless complexion tell the story almost as plainly as the stained fingers.

We believe this is the result of narcotics in the tobacco used. It is a well known fact that when a smoker once begins to smoke a certain brand of tobacco that is used mostly for cigarettes, he seldom is satisfied with any other kind. If we are any judge of the matter that tobacco is a mixture, and one of the ingredients is opium. If, not, we never smell opium burning.

Many of the larger mercantile houses in Chicago refuse to hire a boy who is a cigarette smoker, and the first question asked in a number of large institutions is "Let me see your fingers." The cigarette stain is the telltale, and the boy is turned down. One boy who tells the story on himself went from house to house asking for employment and was met with the remark, "Show your fingers." That settled it. After getting this reply for several days, where they wanted a boy, he finally asked what was the matter with his fingers and was told that he was a cigarette fiend and they did not hire them. He was also told to go home, let cigarettes alone and return in two weeks and they would talk to him. He did so, stopped his cigarettes, and got the job. Now if this was a fairy tale, he would have been placed in the auto with his employer, taken to his home and immediately married to his "lovely daughter," but it is only a plain, homely fact, and he had to work the same as any other person.

We hope the ladies will be success-

ful in their endeavor, and the columns of THE SUNFLOWER are free to them to aid the effort.

### CHEAPER ALCOHOL IN THE ARTS.

We are in receipt of the circulars of the Committee of Manufacturers, organized for the purpose of securing cheaper alcohol for use in the arts and in manufacturing. We are in favor of everything that will tend to increase the bulk of manufacturing in this country. When we can take a ton of iron, valued at almost nothing, and make it into hair springs worth several hundred thousands of dollars, we are putting our raw material to good use and paying men and women for improving the products of the country. If cheaper alcohol will do this, why let us have it.

That it may not shock our temperance friends, let us add that the proposition is to render the alcohol unfit for drinking purposes in order to make it eligible for this purpose. This certainly would be a great boon to the manufacturers and users of articles requiring the mixture of alcohol, and would do away with the use of wood alcohol, which has been found to be injurious to the health of the users.

The writer, speaking personally, would be disposed to do away with every form of tax or license on any kind of alcoholic liquors. This is a shock to some, but it is not a new idea. In a conversation with an excise officer, one who has prosecuted between 500 and 1,000 liquor cases he said he also favored the idea. He thought it would do away with the greatest part of the curse of the liquor traffic, and would result very soon to advantage to the people as a whole.

But this is a sentiment that cannot be carried out in a practical manner at present. It will require many moons of thinking on the part of practical temperance advocates, but it will come. In the meantime, let us have the tax removed on alcohol used in the arts and manufactures, and let every one who thinks it ought to be, write to his representative in Congress requesting him to support House bill 9303 providing therefor.

### LAKE HELEN.

The last Budington excursion of the Clyde Line for the season has added to our number Mr. and Mrs. Budington, Miss J. E. Whitney of Brooklyn, N. Y.; Miss A. Salinas Brooklyn; also Miss A. H. Bennett, Mrs. D. O. Spear, Amherst, Mass.; A. H. Reed and wife, Millers Falls, Mass.; all stopping at Hotel Cassadaga.

Mr. P. W. Birkhauser of Omaha Neb., is also at Hotel Cassadaga. Among those who are stopping at Hotel Webster are Mrs. Flora Bishop of Boston and Mr. and Mrs. Everts of New Hampshire, I believe.

Mr. and Mrs. Porter and son from Mentor, O., have taken rooms at the apartment house.

Dr. and Mrs. Hilligoss gave a reception to Mr. and Mrs. Zachman at the pavilion on Saturday evening, the 23d. Mrs. Zachman is a daughter of Mrs. Hilligoss. After introductions, speeches and refreshments, a dance was the order of the evening. Dr. and Mrs. Hilligoss accompanied them to Miami, but have now returned to their home here.

Mrs. Minnie Brown, a most excellent medium from Philadelphia, Pa., tendered the Ladies Auxiliary a benefit seance on Wednesday, which was well attended, and netted the Association a nice sum. Mrs. Steele of Pittsburg, Pa., gives the seance on Wednesday next. Writing of the ladies work brings to mind the fact that Mrs. Horace Kellogg of Lake Brady, Ohio, collected from the women of the camp enough money to buy the first barrel of oil for our street lamps, also paint to paint the posts and lamp trimmings before the lamps were placed.

Mr. and Mrs. Woodworth from Montgomery, Ala., are at their cottage on the hill.

Mrs. Stephens of Washington, D. C., has become an expert in fishing. In one of the lakes here she has caught 20 black bass. The largest weighed 8 1-2 pounds, another 6 1-2, none of them small fry. This is no fish story. I know its true for I helped to eat some of them.

Things are coming in slowly for the bazaar. We thank you friends; inspire others to do likewise.

CARRIE E. S. TWING.

### FROM SUNNY SOUTH.

JULIA E. HYDE.

LETTER NUMBER 2.

We reached here Jan. 11th, since which time there has been but one day in which sunshine and blue skies have not been predominant. Altho many tourists had arrived before us we were very fortunate in securing a most charming location on Riverside avenue, one of the finest streets of Jacksonville, on which are many very fine and expensive residences surrounded by beautifully artistic grounds. Wealthy Northerners gravitate to this street because it lies so near the majestic St. John's.

As snow now reigns supreme among the majority of SUNFLOWER readers, they may relish a glance at a "Sunny Southern Scene," which will to break their frigid monotony, for

"Where life goes on with rush and din,

A tangled coil of work and words,

Sometimes a fancy's braided in

Of mossy springs and chirping birds—

Thou granite grandeur overlean,

Or snows fill up the crowded street,

The mind may view a woodland scene,

With ferny hollows, still and sweet.

From our east porch and windows we have such a delightful view of the noble river, looking on its broad expanse, like a restless sea, as it rolls away to the south. On its dancing rippling waters the rising sun each morning throws a sheen of golden glory, so radiant and life-giving, it brings to our consciousness the imminence of the Supreme in a manner not experienced since we stood upon the sun-gilded, rainbow-tinted peaks of California's mountains, or roamed thru her many tinted glens of mysterious lights and shadows, our hearts and nerves vibrant with the glory and majesty of Divine Presence.

The yard beyond our porch contains four giant live oaks whose boles and branches lavishly decked with dark evergreen foliage, stand limned against the glowing sky of pearl and opal like alto relieves in sculpture. Flocks of birds, including the

graceful mocking bird, whose every motion follows some curve in Nature's flowing lines of beauty, make these trees vibrant in the early morning with notes of joy for the awaking spring, for Nature here is beginning to don her coat of green. Just beyond a sleek gray squirrel frisks and chatters amid the leaves and grasses and slyly creeps toward you hoping for a dainty crumb or nut. White-cabined steamers and snowy-sailed boats pass and re-pass daily, signaling friendly greetings to each other as they glide by; "And sunset clouds in majesty Paint pictures bright athwart the sky."

In due recognition of the stomach which is rapidly becoming a leading feature of interest to Americans, I must mention the oranges, pineapples, bananas, grape-fruit and strawberries, which are simply delicious and quite abundant even this early.

Last Sunday morning we attended a metaphysical service at the Mental Science Church which was preceded by a Sunday-school for the young scientists, which we found so interesting and instructive we were led to wish a similar practice might bud and bloom among our people at the North. A small text book filled with quotations from the Bible relative to the power of right thought, right speech and right action was used, each child giving a response from it, his or her name was called.

This method is so vastly in advance of the usual way of Sunday-school training in which children are expected to repeat whole chapters of Scripture, reeled off by the yard from minds as vacant to its import, as are the minds of most churchgoers concerning the real meaning of the Nazarene's words; and where the so-called teachers do most of the talking, as they depict an angry God meeting out dire punishment to the sinner, while the children slyly pull each other's hair, or kick shins beneath the seats, in exemplification of that same God and his Satanic foil.

The adult service was impressive and harmonious, claiming the closest attention of every one present till its close. As we passed out we were greeted on every side by handshakes and requests to "come again"

without a single question as to our identity, belongings or intents.

For evening I decided to look up the Spiritualists, having read in the Saturday Church Directory that "The Zuleik, a Spiritual Society, No. 112 East Eighth street, holds services every Sunday and Friday evenings at 8 o'clock; lecture and tests every Sunday evening. All interested in Spiritualism welcome." (The above is verbatim.) I asked a small colored boy the way to the place, who said, "It's way, way, way out yonder," nodding his head toward the north part of the city. I said, "Is it so very far?" He replied, "Yas'm if ye walk, but 'tain't so orful fur if ye ride." I decided to ride, and found it was "way, way out," near open fields and scattered houses.

Twelve or fifteen people, 20 to 50 years of age were gathered at a small, private residence occupied by a black-eyed woman and her brother, the woman acting as leader. While waiting for the appointed I asked if that were the only Spiritualist society in the city. She said there had been several organizations at different periods in the past, but they had always quarreled and jealousies had arisen which had extinguished them. I asked if Spiritualism was increasing in the city, and was answered, "Oh, dear, no; I reckon not; we have work to get even a notice in the newspapers."

Now I conclude this is all because Spiritualists do so love to disagree, in some places. Probably Northern Spiritualists will not understand this situation as they, of course, never disagree, gossip, or quarrel; but I could not help admiring the woman's sturdy frankness in depicting the situation. From the notice in the paper I had supposed the services would be conducted after the manner of other societies, but this proved to be a totally dark trumpet seance, lasting till 10:30 o'clock. The control, George Christy, I was told, had left Pierre Keeler eight years ago, and since had been the guide of this medium.

At the close of the trumpet communications, all of which were in obscure whispers save those given by Christy, a spirit said to be Mrs. Heman's, controlled the medium, and gave short discourse involving a great variety of topics, which was pronounced by several of the "mediums" to be the best ever yet given by her. The wide divergence between this expression of her thought, and my previous knowledge of her, was doubtless due to my early reading of her having been wholly along poetic lines, while this was decided prose. We all deposited our "tribute money" of 50 cents each, and I reached home just before the clock announced midnight.

I went to the Spiritualist meeting here hoping to meet Mrs. Steel, the test medium of Pittsburg, Pa., whom with her husband, we had met in Washington, on their way to Jacksonville, and later to visit Lake Helen Camp; but she was not there.

A recent letter from Mrs. Lee Eustaphie of Buffalo, our City of Light Assembly stenographer, and corresponding secretary, states that she was dangerously ill during the month of November, part of which time she was at a hospital where she underwent an operation for pelvic abscess. She is slowly recovering and hopes soon to be able to spend a couple of weeks at Fredonia, the invited guest of Mrs. Isabel Clark.

We recently met Mrs. M. E. Woodworth and husband, of Montgomery, Ala., as they passed thru on their way to Lake Helen Camp. Mrs. Woodworth has spent two or three seasons at Lily Dale.

Mrs. A. M. Rock, of Washington, D. C., who four years ago visited Lily Dale assembly to perfect her abilities as spirit artist, with Allen Campbell, writes that she is spending the month of January at Lake Helen.

As we were strolling down Bay street one day last week we were suddenly confronted by Mrs. Colleen who spent the season of 1901 at Lily Dale. She gave us a cordial invitation to visit her at her home, 7th and Walnut streets, which we shall do soon.

I cannot refrain from adding a few paragraphs from a recent letter to Dr. Hyde from Capt. Borthwick, who is spending the winter in Rome, Italy. He says: "Almost everybody in Rome has a cold, although the weather is pleasant and the mercury never below 45°. I think in a great measure to the coldness of the churches we frequent, not for the

### D. A. V. & P. R. R.

(Central Standard Time.)  
One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT NOV. 15, 1903.	No. 3	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:55	5:00	Lv. Dunkirk	8:20	5:25
8:05	5:10	Ar. Fredonia	8:35	5:35
8:10	5:14	Lv. Launa	8:45	5:45
8:20	5:24	Lv. Lily Dale	8:55	5:55
8:30	5:34	Ar. Cassadaga	9:05	6:05
8:41	5:45	Lv. Moon	9:15	6:15
8:45	5:49	Ar. Sinclairville	9:25	6:25
8:57	5:57	Lv. Gerry	9:35	6:35
9:00	6:00	Ar. Fredonia	9:45	6:45
9:05	6:04	Lv. Falconer	9:55	6:55
9:14	6:13	Ar. Falconer Junction	10:05	7:05
10:05	7:07	Lv. Warren	10:15	7:15
11:20	8:25	Ar. Titusville	10:30	7:30
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.

\*Daily.  
\*Daily except Sunday.

SUNDAY TRAINS.  
Leave Titusville 7 a. m., Falconer, 8:14; Lily Dale, 9:32; arrive Dunkirk, 10:25.  
For return see number 3 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 92-1yr

### Mid-Winter Ice Bridge Excursion

To Niagara Falls, via D. A. V. & P. R. R. Feb. 14. Train leaves Lily Dale at 8:41 a. m., Central time. Rate, round trip, \$1.50. Returning, special train will leave Niagara on above date at 5:50 p. m., eastern time; Buffalo, 6:00 p. m., central time. Tickets good returning February 15.

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service, but out of curiosity; but I take all pains and always wear a small visorless cap, which is allowable.

"Notwithstanding all the comforts we enjoy here, I must acknowledge I sigh for Lily Dale. There is no place on earth I love so well, and it shall always be my Mecca. If I ever settle it shall be there. Can one say more?"  
Jacksonville, Fla., Jan. 27, 1904.

### Morris Pratt Institute Fund.

Amount last reported, - -	\$82.05
Receipts.	
Mr. and Mrs. J. S. Case - - -	4.00
Mrs. M. E. Havens - - -	1.00
Mrs. A. Gray - - -	.30
R. G. Lee - - -	.10
J. H. McDonald - - -	2.00
J. G. Williams - - -	.25
Buffalo Psychic Research Society - - -	20.00

Total, \$109.70  
Of this amount we have sent two checks for \$50.00 each to F. Newell, which pays the old plumbing bill in full, thus leaving on hand \$9.70.

The action of the Psychic Research Club of Buffalo might be profitably followed by other societies. They held three seances the proceeds of which were turned into this fund, and the Spiritualist society of Titusville, Pa., took up a collection of \$3.50 for the same purpose, it being included in our last report. This is but one-tenth of the amount that is needed, but we have confidence to think that the Spiritualists appreciate the Institute and will meet this amount if it does take a little time to do it.

I have sent all the papers so far received to Mrs. Stewart, whom I have requested to check up with the reports that have appeared in THE SUNFLOWER, and report if they are found correct.

In addition to the appreciation of the Institute officers, I personally thank all who have contributed so far, and hope I shall have to thank many others.

W. H. BACH.

God never works thro a discouraged man.—Moody's favorite saying.





## LILY DALE NOTES.

We have been having all kinds of weather here the past week. Tuesday evening was without doubt the worst storm of the season. The wind blew a gale from the south, the snow fell very fast and it was cold. Wednesday and Thursday evening the thermometer went several degrees below zero; Friday was a pleasant day, for us, and at this writing, Saturday P.M., it has been thawing for twenty-four hours and our snow is rapidly passing away.

There were two days and three nights last week that we had no mail, but now the trains are on time again.

The meat wagon has managed to get around once a week with one exception, we believe, and Mr. Todd, has kept us supplied with milk. Mr. Fuller's grocery has been open all winter, so we are supplied with enough eatables. We have been a little inconvenienced for fuel, however. The roads have been impassible for hauling wood and our coal man has been out of coal on two occasions. No one has suffered for fuel as there was enough on the Island so we could help each other out. He has been out of hard coal for about three weeks.

We are glad to report that Mrs. Nelson is much improved and is able to sit up in bed some. She has a very cheerful and appreciating spirit which makes it a pleasure to do for her. If people would only cultivate this spirit how much better off they would be and how much better the world would be.

Dr. and Mrs. Hyde are at Jacksonville, Fla. Parties wishing to reach them can address them at 432 Riverside avenue, Jacksonville, Fla. Mrs. Hyde has a new letter in another column of this issue which will prove of interest to the readers.

Mrs. Lottie Gens has been sick for some time. The past week she has not been as well, and is being attended by Dr. Duke.

Mrs. Maggie Turner started on quite an extended trip last Saturday. She will spend a week or two at Predonia and Dunkirk and will then go to Pennsylvania. She will probably be gone several weeks.

Miss Essie Turner will visit her aunt at Hamlet during her mother's absence.

Roger Smith is here visiting his uncle and aunt, Mr. and Mrs. A. C. White.

The south ice house is being filled. One of the horses got in the lake last week which made it very exciting for a time. He was gotten out, however, without any serious injuries other than a cold bath.

Mrs. LeRoy has gone to Scio, N. Y., for a few weeks.

Mrs. Ada Davis expects to go to Buffalo next week for examination and further treatment.

Mr. Chas. Bergtold of Cleveland, a commercial traveler and Spiritualist, stopped off here for a day last week to see Lily Dale with its winter clothes on.

Mrs. M. J. Crilly wants to know: 'how it happened that when that house burned that the flames did not freeze so that we had to thaw them out before we could put the fire out? You must have overlooked that, didn't you?' No, we did not forget anything. The facts are we had 'snow to burn' and we piled it on the flames so high that it kept them warm and did not allow them to freeze.

One of our visitors who arrived here during our thaw of a couple of weeks ago came direct from the train to 'lick the editor' for it did not appear that the weather had been as severe as we told it. After he had shoveled ice off of his roof to a depth of three feet, which had been formed as a result of the thaw on the snow, and our winter weather had been resumed he came in to apologize to the editor, saying we had not half told it. If Mrs. Crilly does not believe the above story about the snow on the blaze we will refer her to this gentleman.

"The unconscious guard put upon virtues is an intuitive expression of the soul."

"We get at the philosophy of a thing by living it."

## IOWA STATE SPIRITUALIST ASSOCIATION

(Continued from Page 1.)

itualism of America, we fully endorse its efforts to properly present Spiritualism before the world, and even tho some of us may not endorse all of its methods we fully believe in its motives, and second its every movement.

2. RESOLVED, That while we do not think forms and ceremonies the most essential parts of Spiritualism we believe that a modest system of usages would unify and otherwise improve our work; especially would we recommend the adoption of a general form of admission of members into our Societies and churches; of services for those who have passed away; of Christening or the consecration of our children; of the ordination or setting apart of our public works, and of Marriage and other such ceremonies as usually devolve on the clergy.

3. RESOLVED, That we, the Spiritualists of Iowa, are thoroughly tired of the ignorant platitudes so often heard on our platforms; that we see the necessity of an education of our workers which will at least make them the peers of the average lawyers, doctors and ministers.

4. RESOLVED, That, for the purpose of carrying out this systematic education of our workers we endorse, recommend and assist with our influences, the Morris Pratt school located at Whitewater, Wis.

5. RESOLVED, That as we regard our religion as the best with which we are acquainted it is our duty to live it and to teach it to our children; and, that we therefore urge that wherever a half-dozen or more of our children can be assembled together and interested we should establish Sunday Schools after the general system of what is commonly called The Children's Progressive Lyceums.

6. RESOLVED, That as vaccination is a filthy, disease breeding and health destroying operation and perhaps no preventative of small pox we are utterly opposed to all laws compelling an otherwise free people to submit to having matter from dead or diseased men and animals injected into their persons.

7. RESOLVED, That as civilized people do not kill each other, either legally or illegally, and, that we fondly hope we are approaching civilization, we are opposed the system of legalized murder called capital punishment.

8. RESOLVED, That as war is only murder, arson and plunder on a large scale, and that as it always results in the triumph of might, and never in the triumph of right, only when it happens that right is on the side of might, and that as National difficulties generally have to be settled by compromise even at the close of war, and that as difficulties can be settled by arbitration as well before war as after, we regard war as murder on an immense scale, and as much worse than individual murder as Nations are larger and more important than individuals.

9. RESOLVED, That the armies of the Nations should be either disbanded or converted into armies for producing what nations and individuals most need, and that the navies should be used to transport useful and needful articles to places where they are needed.

10. RESOLVED, That as the present rules adopted by the N. S. A., in regard to proxies are generally unsatisfactory, and tend to promote dissatisfaction, and in many instances discord, we are absolutely opposed to any kind of proxy system.

11. RESOLVED, That the thanks of this convention are due, and are hereby tendered to the railroads, to the hotels, and to private families in Clear Lake City for courtesies extended to our delegates, and to the newspapers which have advertised and noticed these meetings; to the Clear Lake Spiritualist Society for the many favors and courtesies extended, and to the officers of this Association for the efficient and impartial manner in which they have discharged their duties.

Respectfully submitted,

MOSES HULL,

W. A. WILLING,

MRS. E. R. KIRK,

MRS. ANNA GALE,

Committee.

All of the old officers, with the single exception of vice president, had so faithfully and so intelligently discharged their duties that they were re-elected without a dissenting vote.

President, John D. Vail, of Marshalltown; vice President, J. N. Randal, of Ottumwa; Secretary, Mrs. Dora C. Crosby, of Des Moines; Treasurer, W. T. Hamilton, Wellman; Trustees, Mrs. Jennie V. Shaffer of Ottumwa, Mrs. Tena Lovell, of Union, E. H. Vandenberg, of Clear Lake, W. A. Willing, of Northwood, and E. Roberts of Plymouth.

All in all this was a grand convention, and all went away with renewed courage, and more than ever determined to do a cooperative work for the good of the cause.

### Wisconsin State Spiritualist Association Annual Convention.

Will you allow me thru the columns of your valuable paper, to call the attention of Wisconsin Spiritualists to the forthcoming Convention of the Wisconsin State Spiritualist Association, also to the necessity of all Spiritualists becoming members of the State Association. We are preparing the program for our Convention which occurs in Whitewater, Wis., during the month of April, beginning on the third Tuesday thereof, and are looking for one of the best Conventions in our history.

While there is still much time before the convention will convene, there is none too much to make of it the success we desire, and I take this means of laying the matter before the people, in order that they may be thoroughly prepared to attend, and lend their assistance in all ways possible. Personal membership should be taken out by every Spiritualist who reads these words, and thus will they serve the Association and cause they admire and wish to see perpetuated. All should remember that no lasting work can be done without the active assistance and moral support of those interested in the cause.

Spiritualists of Wisconsin, wherever you are, this is your Organization, and with your assistance only can it be made the success we would like it to be, without that cooperation it is an impossibility to make it such. Therefore will not all who read these words show their willingness to become parties in the work of advancement. Remember these funds that are raised do not go to pay salaries, to officers, as there is not a salaried office in the Association, therefore, what you do is not to enrich the purses of individuals who may be working for the Association. I make this statement for the benefit of those who are not aware of the facts in the case, and who fancy that some of the executive board are drawing salaries for the work done.

It is time for the chartered societies auxiliary to the Association, to make their selection of delegates, and to prepare for the convention work. Make up your per capita tax and send it in. This should be done before the convention convenes. Also study the constitution and by-laws carefully, and note what they say in regard to convention work and amendments. If you have any amendments to offer, be sure and submit them in writing to this office, in order that I may notify each auxiliary society of the proposed amendment. Do not wait until the last moment for all this but go to work now. You are interested in the state association, and I am sure if you only stop to think of the question as it really is, you would not hesitate to act.

Furthermore, should you know of any bill pending, or otherwise, in our state legislature, inimical to our interests and liberty, give it your attention and prepare yourselves for the organization work that will mean greater liberty in thought, enable us to enjoy the respect of those when we come in contact, and put us on the basis of equity and justice.

Spiritualists, as you love the revelations which came to prove the continuity of life, as you love the dear ones who have set aside the barriers up around death, to the extent that they reach back the hand of fellowship, and whisper words of cheer, as you love the right of free speech and full enjoyment of the intercommunion of the spiritual and material worlds, rise up and do your duty for the cause of Spiritualism, and humanity. Put your shoulder to the wheel and let us move forward.

Take out your membership, pre-

pare for the convention, and do it now.

Fraternally,

Will J. Erwood, Sec'y W.S.S.A.

LaCrosse, Wis.

### PASSING THOUGHT WAVES.

Vanity is an infantile emotion; for, like ignorance, it loves to see that reflected, which is of its material self.

Assensual practices make nervous, selfish ones make a being easily angered or irritated. As nervousness therefore, betrays past sensual habits, "touchiness" betrays past selfish ones. Willfulness fostered lays the foundation for the latter, a "spoiled child," for example.

Finding fault with others to correct self is psychological robbery. It is better to lose on high ideals than win on low ones. Defeat can also be made a matter for rejoicing.

Two set ideas in one head will crowd out many things worth knowing.

Strong are they who can keep a secret that causes suffering; but stronger are they who can hold it and overcome the soul pain it may have caused. Becoming indifferent to suffering is becoming positive to it. Such is generating a principle or force (a law) within, which has a soothing or healing influence on

others who are still negative to their troubles.

Tride is in proper position when it refuses to bend to hypocrisy, impurity, desert or dishonesty.

Arthur F. Murray.

### IN THE SILENCE.

What is the Silence? It is those moments when we close the mind to all external things of the outward world, and open it fully to the eternal Light within our own souls. It is those moments when we fervently pray to God for only Love, Light, Guidance, Direction, Understanding, and Wisdom. It is those blessed moments when our hearts are filled with love for God, for all men, and all beings, the world, the universe. It is those moments when we are free from all hate, all anger, all selfishness, all lust, all greed, all envy. It is those moments when we stand firm in love, faith, hope and courage fearing neither God the devil or man, but loving all. It is those holy, calm and silent moments when we aspire with holy love to be free from impure desires. Go frequently into the silence if thou wouldst know sweet calm, sweet peace, sweet bliss.—The Blissful Prophet.

"Beware of some people's generosity."

"Unsettled soul-weather—adding a double life."

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Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

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This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for every commandment, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

### Mediumship And its Development; and How to Mesmerize to Assist Development.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## TRUST

BY J. A. EDGERTON.

To be content!  
That is the best.  
Not to be indolent  
And simply rest.  
But having done what duty calls to do,  
And having been to your soul-impulse true.  
Then worry not because you do not see  
Results. Leave these unto the time to be.  
Do what you can. Trust God for the  
event.  
And be content.

To be content!  
Who in his soul  
Learns this accomplishment  
Has gained the whole.  
He who can master self alone is great;  
He who can work and who likewise can  
wait,  
Greatly deserve, and weary not the Lord  
By constant intercessions for reward.  
Know all will be returned that you have  
lent  
And be content.

To be content!  
Is wisdom true.  
Know what for you is meant  
Will come to you.  
Cry up the heights your motto, "Onward,  
on!"  
Then climb, nor pause to count the  
distance gone.  
Think not of self; but if some other soul  
Is faint, assist and point him to the goal.  
Thus mount and help until Life's day  
is spent  
And be content.

To be content!  
This is the best.  
Life's sun and storm are blest  
And both are blest.  
All glory, love and joy that soul secures,  
Who strives who overcomes and who  
endures;  
For God is all and you with Him are  
rife—  
Know this and you have gained the  
goal of Life.  
Take you this blessing that is heaven-  
sent  
And be content.

## THE LESSON OF LIFE.

BY WILLIAM E. TOWNE

Did you ever think that every  
obstacle that seems to bar your path  
of life is really a blessed opportunity?  
The most of us are prone to fight  
against whatever seems to stand in  
along the street where a cigarette

the way of our happiness or the  
attainment of our desires. But if  
we could see the truth clearly we  
should know that this fighting only  
serves to lead us further into dark-  
ness and inharmonious.

The Great Master said, "Resist not  
evil." He who practices non-re-  
sistance has his face turned toward  
the Light, and for him the seeming  
obstacles of life will be transmuted.

Life is a series of lessons for each  
one of us. The things which seem  
to oppose our progress are all de-  
signed to give us some needed ex-  
perience. There is no such thing as  
chance. Whatever comes into your  
life comes as a result of the outwork-  
ing of the law of attraction. It  
comes because it is a part of the  
Divine Plan for it to do so. No  
matter how trivial may seem the  
affairs of your life, or how complex,  
they are all ordered by Divine Law  
as surely as the planets swing thru  
their orbits in compliance with this  
same wonderful Law.

In this mighty Law of Life and  
Love we "Live and move and have  
our being." We are essentially one  
with it. This being true you can  
readily see how foolish and harmful  
in its results is resistance to those  
things which seem to oppose us in  
our life journey. We are simply  
opposing the Divine Law of the uni-  
verse.

We should work with this Law  
and not against it.

To resist people or things is to  
cut off your own life. Have you  
not seen poor, nervous creatures  
who were full of distrust, fear, hate  
and resistance, and whose first and  
foremost impulse was to resist what-  
ever new condition they found them-  
selves in, and who spent their days  
in fighting mentally against their  
pains, aches and sorrow?

All this can be changed entirely  
by dropping all resistance and "cul-  
tivating faith and love toward all  
the world and giving over the mind  
entirely to that Divine Force which  
ever abides at the centre of being,  
ready to give us peace and joy as  
soon as we have let go of our re-  
sistance and surrendered our personal  
will to the Universal Will.

Thru love, faith and non-resis-  
tance we gain a consciousness of the  
Eternal One. We are brought into

a right relationship with the uni-  
verse and realize health and happi-  
ness. Our souls are opened to the  
eternal creative forces, and we find  
ourselves filled with the "Water of  
Life."

Pain and suffering are needed to  
turn us back to the Source. This is  
their mission in our lives. This is  
the lesson they would teach us.  
This is the one great lesson of life,  
and blessed indeed are they who  
learn it.

When we cease to resist evil and  
meet every seeming obstacle with  
love in our heart and faith in our  
souls we shall find our path being  
made smooth for us at every turn.

Love and faith transmute all that  
they touch. Fear and resistance  
corrode.

When you approach what seems to  
be an obstacle to your happiness or  
well-being remember the oneness of  
all life. Why resist that of which  
you are a part? Does some person  
oppose you? Remember that he is  
your brother. Meet him in a spirit  
of faith and trust and you will find  
his opposition vanishing.

Nothing called evil can stand be-  
fore the power of love and faith.  
Let me emphasize that statement  
and impress it upon your conscious-  
ness so that you will never forget it.  
I say that all seeming opposition  
and so-called evil will vanish before  
the mighty power of faith and love.

Nothing can resist you for long  
unless you likewise resist it. And  
when you once realize the unity of  
all life the truth of this statement  
becomes clearly apparent.

To hate is to commit slow suicide.  
To resist your environment and  
fight against the Divine Law of the  
universe is to fight against the  
source of your own life and sus-  
tenance.

We ought to approach all the  
problems of life as blessed lessons  
from which we shall learn more fully  
of the way which leads to Universal  
Life and Light. We should try to  
approach these lessons only in a  
line therefor.

spirit of love and faith, knowing  
that each one will serve as a step  
for us on the road to that blessed  
oneness with the Source.

Oneness with the Source is the  
final aim of all our experiences.  
When we once see clearly this grand  
truth, and know that all the affairs  
of life can only result in our final  
upliftment, then we cease to fight  
against environment. Then har-  
mony begins to take the place of  
discord.

It takes two to make a quarrel,  
and in the same way when you re-  
sist your environment it no longer  
seems to oppress you.

It often happens that the very  
things which seem most inimical to  
our happiness or success turn out  
in the end to be of great help and  
benefit to us. We are purified and  
strengthened, many times, by what  
the world calls sorrow and suffering.  
If we could only go thru these trials  
in a spirit of perfect faith in the  
ultimate goodness of all things, we  
should find that at every step we  
were being uplifted toward our final  
goal of complete oneness with the  
Source of Life and Light.

Pain and suffering serve to turn  
our minds to that life which lies  
back of the senses. This life is  
what the mortal man ever needs to  
seek. Until it is realized to some  
extent he has not entered the final  
Path that leads to the Great Goal.

So long as we live on the plane of  
brute force and resistance we are  
bound by the sense life. We are  
hypnotized by shadows, figments of  
the imagination, and wander in a  
world of illusion where we can get  
no clear conception of Truth.

When we are satisfied to let go of  
the sense life then the world of spir-  
itual realities begins to open to us.  
But we are never satisfied to let go  
of the sense life, the world of illusion,  
until we have experienced pain and  
disappointment.

This is the only way we have, un-  
til our spiritual senses become active,  
of learning the right path and  
obedience to Divine Law.

When the world of spirit begins  
to open to us then intuition begins  
to unfold and we no longer require  
the jolts and jars of life to show us  
the right road. We are inspired to  
select that which is best adapted to

our needs, and we make the best  
possible use of every opportunity  
that comes to us, because we have  
faith in the Divine Principle which  
is guiding us. We no longer feel  
that we are living in a world of  
chance, but see order and beauty  
on every hand. We no longer feel  
that all the world is opposed to us,  
but know that each experience is a  
step upward on our eternal journey.  
We are therefore inspired to do our  
best at all times and under all cir-  
cumstances.

Until such time as we come to  
recognize the Divine Plan in all the  
events of our lives we are fearful  
and uncertain. We are groping in  
the dark as it were. But when we  
are ready to let go of the mortal  
mind and will, when we cease to be  
hypnotized by the senses, then the  
light of Truth begins to shine in our  
minds and we realize peace, confi-  
dence and satisfaction in place of  
chaos and uncertainty.

We have learned the one great  
lesson which all must learn sooner  
or later.—Magazine of Mysteries.

## The Fourth Annual New Thought Convention.

Pursuant to invitations received  
from the Mayor of St. Louis, the  
President of the Louisiana Purchase  
Exposition, and the Business Men's  
League of St. Louis, initial arrange-  
ments have been made to hold a  
New Thought Convention this year  
as one of the features of the St. Louis  
Exposition.

This New Thought Convention  
will be under the direction of The  
New Thought Federation. It will  
be international in scope and char-  
acter, merging the work inaugu-  
rated by the International Metaphysical  
League, and continued by the  
Chicago New Thought Federation.

The sessions of The Fourth An-  
nual New Thought Convention will  
be held in Music Hall, which is sit-  
uated on Olive Street, occupies the  
entire block between 13th and 14th  
streets in St. Louis, and is capable of  
seating 3000 people.

The New Thought Convention will  
hold its sessions during the four  
days commencing Tuesday, Oct 25th  
and ending Friday October 28th.

The last day of the Convention,  
viz. October 28th, is designated offi-  
cially as "New Thought Day," an  
announcement of which will appear on  
all the Exposition programs.

The detail work at St. Louis is

now under the direction of John D.  
Perrin, of the Executive Committee  
(Pastor of the West End Church of  
Practical Christianity), who will be  
assisted by Committees to be ap-  
pointed as occasion may require.

The Executive Committee: (Elected  
at The International New Thought  
Convention of 1903.) Eugene Del  
Mar, Chairman, 557 West 141 St.,  
New York City. Helen Van Ander-  
son, P. O. Box 160, Washington,  
D. C. Nona L. Brooks, 1353 Gaylord  
Street, Denver, Col. Margaretta G.  
Bothwell, 308 Greene Ave., Brook-  
lyn, N. Y. John D. Perrin, 4606  
Morgan Street, St. Louis, Mo.  
Charles E. Prather, 1315 McGee  
Street, Kansas City, Mo.

## Remedy for a Sore Throat.

Having been under the care of a  
specialist for 17 winters on account  
of laryngitis and bronchitis, and  
having received about two months  
ago a very simple and yet wonder-  
fully effective remedy through a  
friend of mine, which is curing my  
throat absolutely, and knowing  
how many thousands of people in  
this country suffer with sore throats,  
I deem it my duty to give the re-  
cipe to the public.

Take the white of one egg and  
add to it as much water as will dis-  
solve the egg, or equal quantities.  
Add sufficient powdered sugar  
(about half teaspoonful) beat it well  
frothy; add a little more water, di-  
vide it in three parts, gargle the  
throat well with it, and swallow the  
contents. Gargle three times in  
succession. Do this every morning  
and evening until cured. Do not  
smoke or take any stimulants for at  
least two hours after gargling. Rub  
your throat and chest and back of  
the neck every morning or evening  
with the best of alcohol or arnica  
(flowers of arnica), and you will be  
cured.  
T. J. MAYER.

Washington, D. C.

"Like other fine spun truths, nat-  
ural laws must be sensed to be un-  
derstood. Instruments fashioned  
from soul-stuff, therefore, will be  
needed to catch their vibration."

"A spiritual optician is needed by  
those who accept or demand defer-  
ence they are unwilling to extend."

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realms where dwell the so-called dead,  
and with his dead sweetheart as his  
guide, made a tour of the heavens and  
hells.

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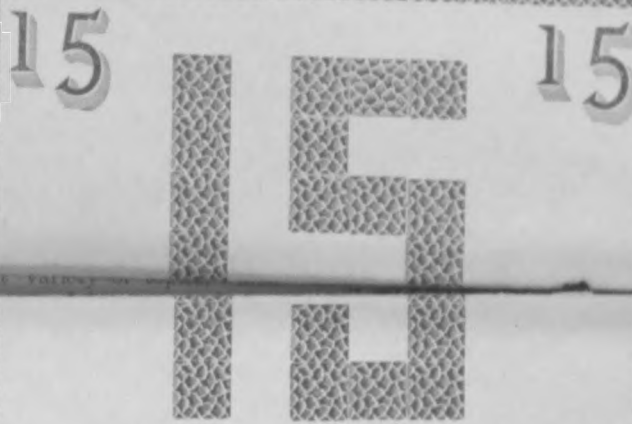
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NEVER failed.  
E. E. GORE, LAWRENCE, KAN.

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Its Meaning and Result.

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Thinker, or seer after light  
and truth, desire to know why there  
is not a reliable and profitable tel-  
graphic line of communication exist-  
ing between earth and the spirit  
world? Do you wish to know who  
are blocking the way of this pos-  
sibility and for what purpose? Do  
you wish to know under which ser-  
vice so limits their possibilities?  
Who it is that blocks the way of  
the grandest discovery of any age,  
becoming common knowledge, to  
gratify a jealous propensity and  
serve a selfish desire? If so, then  
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## "A REMARKABLE EXPLOSION OF THE PERPLEXUS"

Or An Answer to Some  
Wausau Christians.

TRINKET NUMBER FOUR.

"What does Mr. Bach understand by a righteous war and a guerilla warfare? What has he got to say in regard to the earthquakes, floods, etc., by which omnipotent God takes the lives of men, women and children?"

Its a wonder to me that God can listen to such foolishness and blasphemy and then grant such a worm—such a miserable one—food and raiment and lodging! And yet it is clear! "God is Love."

This sparkling effort served as a climax! It is indeed a masterpiece! Such tragedy, knocks out Shakespeare.

"What does Mr. Bach understand by a righteous war and a cruel warfare?" Remember, sir, Bach never attended the bullfights of the Spaniards, so I don't think he can have a full idea of how precious those sacred fights really are.

But as to the wars of Israel, they certainly did not lack cruelty. "Of the cities which the Lord thy God doth give thee for an inheritance thou shalt save alive nothing that breatheth! but thou shalt utterly destroy them \* \* \* as the Lord hath commanded thee!"—(Deut., xx, 16 and 17.) Yes, Jehovah offered a license to murder and slaughter, just as the government offers a license to whiskey dealers now-a-days.

Arthur F. Milton in his 'Occasional' of August, 1903, says, "Love for war is murder in spirit." Mr. Milton did not ask anybody else for an opinion; he has his own opinions. This one is a perfect scale on which to test such men as Moses, David, and other villains and murderers of ancient and modern times.

As to earthquakes and floods you must live way back in the Bible times. Now-a-days they are always explained by natural causes. There are many hundred books on the market in which all those things are explained and there is no excuse for remaining in ignorance. I mention just a few of the many:

Prof. Ludwig Buchner, M. D., "Force and Matter"—\$1.00.

Charles Darwin's "Geological Observations"—\$2.50.

D. Holbach's (Baron), "System of Nature"—\$2.00.

The latter might serve your purpose the best and it would surely enlighten you. It may show you that God has always been idle and let things take care of themselves. Never knew a time when health was catching; did you? Surely we would have to stay in doors! Are you perfectly certain that your God controls the lightning when it strikes right on the very steeple of the finest churches in the cities? Yes! and the next Sunday our parson will tell us the copper cupola or the gilded cross attracted it, no doubt!

Read the thirty-fourth verse of the twenty-fourth chapter of Matthew, and you will see these words: "Verily, I say unto you, this generation shall not pass, till all these things be fulfilled."

Now the things that were to be fulfilled are mentioned in the foregoing verses, and are such terrors and wonders that no one who was not born a minister could ever portray them even to himself. Now, of course that generation is passed, but we have no knowledge of those things having happened yet, and besides the ministers will tell us the second coming has not yet come, and here in God's inspired word it is prophesied as coming in that generation which is more than eighteen hundred years ago. Will they ever come to pass?

What do we think of the Almighty taking the lives of His children by means of earthquakes, floods, etc.? We do not think any more of Him than we do of a wretch who would come along and throttle a little babe just to show he was stronger and had more power. Such a wretch would go to prison in a short time if it were in this country and would perhaps serve to keep him out of the way.

"Is there a God?" some ask. We know nothing about it; an learn

nothing certain about it; and so we might as well accept what some savages of long ago have left us. But I emphatically declare, "There is no personal God, no ruler of the universe outside of Natural Law; no two contending powers—God and Satan." If there ever was a God, He is not ruling now and must have retired for some time at least, as He never comes up to the scratch when wanted. Enough to make any one retire! Who could endure seeing thousands upon thousands of sufferers every second of the day?

"The Parliament of Toulouse burned four hundred witches at one time. Four hundred women died at one hour on the Public Square, dying the horrid death by fire for a crime (Witchcraft) which never existed except in the imagination of those persecutors and which grew in their imaginations from a theory as to the original sin."—(Gage, "Woman, Church and State," p. 238.)

How could a person who had ever owned a heart, even if it were as hard as a stone, have allowed such tyranny to rule if it were in his power to check it? If God wished to manifest himself in the flesh then and there was the time to do it.

Yes, yes, such a worm! such a miserable one! In the very image of the Creator! Darwin no doubt found the key to his system in the Bible. In Genesis, i, 26—"And God said: Let us make man in our image, after our likeness." What a likeness! No doubt it was in likeness of a monkey!

(Gen. iii, 22.)—"And the Lord God said: Behold, the man is become as one of us." Don't you think man had become like apes after the fall? Who could give us a more unhuman picture than the following—I mean who could find a worse brute than the one mentioned in Micah, i, 8: "Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the dragons and mourning as the owls."

What a parade! I wonder if Barnum & Bailey collected this specimen of 'Oriental Art' during their sojourn in the other world? And such a beast I am asked to worship! No, never!

"For whosoever shall keep the whole law and yet offend in one point is guilty of all."—(James, ii, 10). Are you sure you have not offended in one point? If you have, perhaps you are as bad as Bach.

"We are fools for Christ's sake,"—(I Cor., iv, 10.) What do you think of yourself? As far as gods are concerned we have none to worship; so, sometimes we speak a little lightly of Jehovah, Allah, etc. If this is what you mean by blasphemy do you pay any particular attention to us when we speak trifling of Jupiter, Zeus and those gods?

I wish to ask you whether your God still answers prayers as He did once upon a time? I should think you would be nearly as powerful as God himself. Anyway, you would just need to wish; no, I mean pray, and leave the plow go to the dogs! (John, xiv, 14.)—"If ye ask anything in my name I will do it," (Matt., xxi, 22.)—"Whatsoever ye shall ask in prayer, believing, ye shall receive." "All things are possible to him that believeth."—(Mark, ix, 23). No wonder the clerical guides get all they can possibly want while those who are starving and trying to find honest work, never get an answer to their prayers!

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do,"—(John, xiv, 12.) My dear Christian brother, do you practice changing water into wine? If you really do believe on Christ you ought to. Did you ever consider what munificent wages a fellow like you could demand, working down at the brewery changing the whole Wisconsin River into the intoxicating liquor? If you cannot do these things I cannot believe that you believe. Perhaps you only believe you believe. The above is a test of faith, but I know you Christians knock the devils out of yourselves not to mention trying to knock them out of others.

Mr. Bach, don't you think you had better write another book, seeing that the Christians are unable to answer your solid arguments? In all cases it is never the infidel that retreats, it is the Christian. If God wants us to know that He is there so awful much, don't you think he ought to take the trouble to show himself? So Mr. Bach and all the rest of the Infidels are perfectly safe, in every way, so long as

reason and common sense hold sway.

JOHN GURNTZ, JR.

NOTE.—In closing this remarkable "explosion," "Bach" has a word to say. What an anonymous writer has to say of his book is of little consequence to him; but any one who thinks he has exaggerated matters in either "The Ten Commandments Analyzed," or in "Big Bible Stories," can have an opportunity of proving their position on any platform, in debate, at any time or place, under such conditions that the expenses will be met. There is little danger of meeting a person who is so ill bred as to mark up a borrowed book.

Bach is not afraid of the "Christian's God." He has a higher respect for the Supreme Power of the Universe than any Christian, as he would not think of charging it with such crimes and injustices.

My God never gave a command that ordered all the men, boys, and women "who had known man by lying with him," to be killed, and the virgins turned over to a brutal soldiery for outrage—for that was the custom with "God's people" of that day. If an army officer of today gave such a command and was not immediately shot, the nation he represented would be wiped off the face of the earth by the other nations. The Omnipotent Power of the Universe cannot make wrong right. A God has no more right to kill or outrage his children than a father has. Yet this "Wausau Christian" endorses in a "heavenly father" what, if he was placed on a jury, he would condemn in an earthly one.

"Great are the mysteries of Godliness," but greater are the ideas of "Christian justice."

The more such "explanations" of "infidel writings" are given, the sooner the Christian fabric will be destroyed. The explanation reminds one of the Irishman who fell from a building at a fire. He had dressed in such a hurry that he had put on his trousers with the front where the back ought to be. A friend said to him: "Pat, are ye hurt?" "No," was the reply, "I'm not hurt but I'm terribly twisted." So when these explanations are given the Christian is not hurt, but he gets "terribly twisted."

W. H. BACH.

Mrs. H. V. Ross's Work in Philadelphia.

The cause of truth has been receiving a grand impetus in Philadelphia during the present season thro the remarkable mediumship of Mrs. H. V. Ross with her beautiful phases of materializations and spirit paintings.

Her seances are much sought after by an intellectual class of people who seem much interested in the stately and beautiful phenomena presented. Many unbelievers have become staunch Spiritists, while I may positively state, all are deeply interested.

In my case it may prove of interest to your readers to know that I have been engaged in the work of an evangelist under the auspices of the Methodist church for many years, and too, I believe I have been as prejudiced as it is possible to conceive of a man in my profession to be against any ism which conflicted with my beloved church. Yet, thro the grand social phenomena, presented by the guides of Mrs. Ross I am able to say, prejudice has fled, and truth, as embodied in Spiritualism, remains to cheer the balance of my earth life.

Mrs. Ross, as a part of her excellent work in Philadelphia, conducts a weekly developing class. The results are really grand. Many excellent mediums have been developed, while this phase of her work, continually progresses. The investigating public of this city are much interested in her work which includes, a hall service each Sunday with fine lecture, and platform readings.

It must be acknowledged that Mrs. Ross is certainly doing a soul-stirring work in Philadelphia, which I am positive is rebounding to the cause of truth.

I understand Mrs. Ross will remain here as usual until spring, and will reply to correspondents who may wish seances in nearby places, or Philadelphia. Her address is, The New Grant, Cor., 8th and Spring Garden Sts.

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# THE PSYCHIC EDUCATOR.

Conducted by MOSES HULL.

## THE STATUS OF THE CAUSE.

In a business letter Dr. H. V. Swearingen, of Fort Wayne, Ind., writes: "Spiritualism is undoubtedly spreading and gaining adherents everywhere, but for some reason or other we can't keep them together in society organizations. But I verily believe that the orthodox churches will be openly preaching Spiritualism and allowing seances to be held in their church parlors, etc., before many years have rolled by. Old Theology dies hard, but it is dying. The churches are beginning to realize that something must be done to keep their flocks together; and that something is the permission for their adherents to investigate and grove, if possible, a future existence even if such proof should oblige them to discard much they have hitherto taught."

The Dr. is right; while we as a body do not attract the attention of the world that we did in former years; while the Societies are not so large nor so numerous as in former years the spiritual thought has got outside of the Societies of those who advocate it, and is growing, as the Dr. has indicated. Why is this?

Paul said to the Jews, "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts, xiii: 46.

When the Jews rejected Jesus and his message he said to them, "I say unto you the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Mat. xxi. 43.

Grand truths were never brought to the world than have been given to the Spiritualists for it. These truths did not belong to the Spiritualists; Spiritualists were only entrusted with them for the world. We have as a body acted as tho we had a patent on the consolations vouchsafed to us—they were in the estimation of Spiritualists our truths, given us for our own special benefit. Our duty has been to get rich and popular out of them.

We, instead of going to work as rational men and women; instead of studying and practicing the ethics and philosophy of Spiritualism, have made a forth rate ten cent show of it. We have not catered half so much to thinkers and reasoners as we have to that class to whom Jesus spoke when he said, "what went ye out for to see?"

No people on earth ever offered so large a field for fakes nor bid higher for frauds than we have done all along the line during the last two score of years. Philosophy and philosophers have alike been compelled to give place to phenomena and phenomena hunters.

If one chanced to rebuke such he was immediately accused of being "jealous of the mediums"

The result has been that thousands of the more intelligent men and woman having become tired of fakeism, frauds and ignorant fulminations, have forsaken our ranks and gone into Theosophy, Mental Science, Christian Science and the more Liberal Churches. The churches, have learned that in order to hold their own, and to add to their number those worthy having, they must unload their theology and load up with our philosophy. Thus they have thrown overboard their angry God, their almighty devil, their total depravity, endless hell of literal fire and brimstone and many of their other dogmas, and taken the staple doctrines of Spiritualism instead.

These people who have left us, and who would have been, if they had remained, an ornament to our cause, are for the most part Spiritualists. We have talked with hundreds of them who confess their belief in the most of the genuine phenomena, and their respect for the philosophy as proclaimed by more erudite of our lecturers, but they are sick of the ignorant platitudes which so often pass for Spiritualism.

Our campmeetings have contributed largely toward the killing of our local Societies. Jesus never spoke a truer sentence than when he

said, "no man can serve two masters." In the past thirty-five years campmeetings have been all the rage. We do not say that the camps have done no good; on the contrary they have done much toward inoculating the world with Spiritualistic ideas. But the world having at camps got a taste of what Spiritualism is, very generally concludes to await the next annual outpouring of the spirit in camp before further pursuing its investigations. At the camps one can hear lectures, visit mediums, attend seances and have a good time generally, and not have the odium theologium which is sure to follow attending a Spiritualist meeting at home.

Spiritualists, who are generally, in some senses of the word, the most selfish people in the world, have allowed their societies to die. They prefer to spend one month's outing at some camp, and there get tests, lectures, meetings and visiting enough to last them for eleven months, rather than do the work and use the means necessary to keep a local society at work. They get their enjoyment out of camp meetings, and as for their neighbors, why, they can take care of themselves; if they want Spiritualism let them go to the camps and hunt for it. Thus the camps are spreading the Spiritualistic thoughts, while devotion nearly exclusively to campmeetings has proved a "wet blanket nurse" for local societies.

Again, the churches preach all the essentials of Spiritualism on purpose to keep their hearers from attending Spiritualists meetings. We personally know of a popular minister who urged his audience to keep away from a camp meeting adjoining his city. His final plea was, if you will keep away from Spiritualist Campmeeting, I will agree to preach as good Spiritualism every Sunday while it continues, as you will ever hear from that Spiritualist platform. Some of his hearers took his advice, others came to our camp and told the story.

## HE RETURNS FROM DEATH.

Every thing in the world, every where in the world, and in every age of the world tends to confirm the truth of what is now called Spiritualism.

Looking at it in the light of continually recurring phenomena it is astonishing that the whole world does not accept the truths of Spiritualism. If one of the many millions of such records as the one here presented, taken from an especial dispatch to the Chicago Record Herald, of Jan. 17 is true it establishes Spiritualism beyond a peradventure.

The trouble with the world is to fold, the first, it does not take the logical sequences of certain facts into consideration, and the other is it too ready to measure Spiritualism by the twaddle coming from frauds, fakes and fools. The world has not seemed to comprehend that in order to overthrow Spiritualism it must overthrow every one of the recorded phenomena which if true would prove Spiritualism. while it takes the establishment of only one of the supposed facts to make it true.

Here is the dispatch:

"HARRISBURG, Ill., Jan. 16.—Mourned as dead for three hours, Ulysses S. Roberts, a musician of this city, suddenly came to life again to tell of his vision of heaven and to prophesy his death seven days later. This prophecy came true, and his body was buried to-day. Rev. A. S. Maxey, who had called to comfort the family, was witness to Roberts' revival, and questioned him at length about heaven. Roberts told of meeting with his father and friends who died years ago. E. S. Marsh, a well-known attorney, also was present at the time of Roberts' revelation."

## OUR LITERARY RECORD.

SOLARIS FARM; A Story of the Twentieth Century. By Milan C. Edson. Published By the Author at 1728 New Jersey Ave., N. W., Washington D. C. In the Year 1900.

The foregoing is the title page of the most meaty and interesting novels it has been our privilege to read in many years. It contains 447 pages of matter well worth the consideration of those who are interested in Socialism, Reform, Science or Story. This book shows what can be done where honest, enlightened and intelligent people cooperate, as all must cooperate before the long looked for millennium can make its appearance.

Having had many years personal acquaintance with Captain Milan Edson, we were prepared to expect from his pen a brilliant, well worded and reformatory book, but "The Solaris Farm" exceeds our most sanguine expectations.

Captain Edson, who we believe is now a Government clerk, was once a farmer the son of a farmer. He knows by experience the hardships of farm life. He was also a soldier in the War of the Rebellion, where, by sad experience he learned the hardships attendant upon a soldier's life. For bravery and true soldierly conduct he was promoted from the ranks to the position of Captain, which position he held until he was honorably discharged at the end of the war.

Having received a more than average education and spent some time as a teacher he was fully prepared to fill almost any clerical position to which his Government might call him. He was called, and has remained in Government service many years where his services have been as acceptable as were his soldierly acts.

His past experiences, his liberal religion, his general reading, and reformatory life, it was supposed made up the sum-total of the Captain's life. This supposition is wrong. This book, aside from being one of the finest and best worded stories of the century has proven its author to be a perfect encyclopedia of agricultural, mechanical, chemical and general scientific knowledge.

When the ideal Solaris Farm, as here portrayed, is realized, then there will be as much of heaven upon earth as can be imagined to exist in any world. The principal theme of the book is unselfish and wise cooperation. The chief hero is one Filmore Flagg, an orphan who had known by bitter experiences the average hardships of a farmer's life, and who during all of his school and college life worked to prepare himself to devote his time and education to bettering the conditions of the farmer.

Through a newspaper advertisement Filmore Flagg got acquainted with Fern Fenwick, a well born and well educated young lady who inherited all of her father's fortune; also his intelligence and his disposition, to his wealth to make the world better and happier. The result was, that the union of Filmore's brains and education with Fern's money and inspirations purchased and opened a six thousand acre farm. Advertisements in all the Spiritualist papers brought about five hundred cooperators together on that farm. The farm beside the good farming land, had beds of clay, soapstone, coal, and in fact about everything needed to make those who occupied it independent; besides that it had several hundred acres of good timber.

The result was that such a farm, such tools; such schools, societies and clubs, such organizations of clubs of farmers mechanics, horticulturalists, floriculturalists, and even stirpiculturalists were brought together, as could only make everything undertaken a perfect success. Their buildings, with the walls covered with useful maps, their tree planting, their fine roads, well kerosened; their automobiles not only for riding, but for carrying their grain to the market soon set the world on fire for exactly such things as were enjoyed at Solaris. The result was eight more such farms were opened, and Solaris was enlarged to twice its former proportions. These leading roads were opened from one of these farms and villages to another and the whole world became interested in them, and competition everywhere gave

way to cooperation. Six hours work per day, which was more like play than work proved to be sufficient to produce all the necessities and luxuries of life. All had time to go into the farm village and get an education; all had time for amusements which were provided in abundance.

Filmore and Fern of course got married, and their honeymoon was one long and successful season of educating the world to the principles carried out on Solaris Farm.

This is a book which if one begins to read, he will not know how to lay it down until it is finished.

Mr. Edson has kindly sent a dozen copies to the Morris Pratt Institute, to sell for the benefit of the school. Ten of the copies we will send post paid, to any address for \$1.25 per copy. After the reader has purchased and read this book if he is dissatisfied with his bargain he can return it to us in good condition, and get his money back.

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## RELIGIOUS PROBLEMS.

(Continued From Page 1.)

would develop your own soul-life and power.

With the churches and organizations, the shadow is put in the place of substance, and the essential aim of real religion, which is brotherly love and helpfulness, is defeated.

In view of this it is needless to say that the special religion, whatever it is called, falls into the temptation to idolatry.

It worships the image, the form of dogma instead of helping the mind to apprehend the truth of the inner living light of life in each one. The machinery receives the honors that are due only to the one Being or to the work which they should perform.

Each special religion becomes a system of tool worship, not a mode of brotherly love. The supper of communion becomes a holy and adorable sacrament. The simple rite of baptism becomes a miracle or a charm.

The meeting house may be desecrated by a touch or a secular use. The Bible is held as a magical volume, a leaf whereof will cure disease, a text may determine fortune and announce destiny. The very language of a creed becomes inviolable, so that not to hold it just as it is written is to incur damnation.

What is this but spiritual slavery? What are creeds but chains and bonds to hold the spirit in servitude to the letter? Why will men thus bind themselves, when God has given them the freedom of their will? Why this voluntary servitude to other men's guesses and speculations?

The purest creedal religion on earth is justly chargeable with this kind of idolatry. This is a taint upon the substance of real religion, real brotherhood of the spirit.

This seems, in a way, unavoidable. For the special religion always seeks to identify itself with absolute religion per se.

The special religion is held to be the one and only religion. Each special faith assumes to be the only true faith. To hold and control a "corner" on Truth—every other is held to be false, mischievous and misleading. Hence comes the scorn and hate with which the members of the great world religions look at each other. Hence the names: "Infidel," "Miscreant," "Pagan," "Heathen," etc., which have often been so conspicuous in religious speech and controversy.

Hence the cruel, furious and interminable wars that religions wage for extension, conquest and supremacy. Hence, too, the military organizations called missionary societies, costly, wasteful and useless, which many of the most advanced religions keep in the field.

Hence those deadly animosities which do more than any wars to make impossible the fraternity of mankind, to make real religion impossible—which is that HUMAN FRATERNITY on the small scale and on the large.

If this fatal illusion which confounds absolute religion with a religion could be dispelled, the first movement towards a grand inauguration of peace and good will would be made.

This was attempted and with admirable success, for a beginning, by the Congress of Religions at the World's Parliament in Chicago in 1893, and its outflowing consequences.

What religion can show a perfect society?—or even a society free from horrible evils? Yet what religion is shame-faced because it cannot? Does Romanism blush for the condition of Europe which for a thousand years it had under its control? Does the Greek Church apologize for the degradation of its millions of subjects in Russia and the east? Does the Church of England blush for the moral state of London with its crime and its misery? Does Protestant New York or Chicago, rich, popular, influential, hang its head with shame at the vast financial frauds, the many mercantile dishonesties, the social abominations in which its members in high standing are often implicated? Indeed, it does not.

The sincere reformers who have at heart the true, social well-being, take up a position outside of the sects.

Is it not evident that these evils may be traced largely if not entirely to the substitution of A religion for

religion pure and simple? For religion, rationally conceived, begins with these primal facts of brotherhood which all the special religions neglect.

Hence the growth of Brotherhoods and of societies of a fraternal nature. Hence, too, the enmity of the Romish and such theological organizations to simple human fraternities like Free Masonry.

Dear Fathering Light; Thou Light of Heaven! While yet our lips unlearn The creeds that wrong thy name, Still let our spirits shine With Love's undying flame.

## ANOTHER "ELIJAH" IS UNDER ARREST.

Leader of "Holy Ghost and Us" Society Charged With Cruelty to Children.

Auburn, Me., Jan. 23.—Frank W. Sandford, head of the "Holy Ghost and Us," Society, at Shiloh, was indicted for alleged manslaughter to-day and was immediately placed under arrest. The charges grew out of the treatment of children at Shiloh and were preferred by the Androscoggin County Humane Society and the Cumberland Conference of Congregational Churches.

These organizations alleged that children had been treated cruelly in the Shiloh colony and maintained that Sandford was responsible.

One of the oddest religious institutions in the United States is the "Holy Ghost and Us" Society's settlement, on the Beulah Hill, Durham Me. The prophet of this religious sect, is Rev. F. W. Sandford, who presides over the 300 or more members who look upon him as Elijah come to earth again. His people follow him with remarkable sincerity and do exactly as he bids them. They have made amazing sacrifices for their faith very much like the followers of Elijah Dowie, although Mr. Sandford's people are made up of a much less favored class as far as finances are concerned than are the inhabitants of Zion City.

Rev. Mr. Sandford is only 41 years old, and was born in the State in which his present colony is located. He began preaching before he was 16 years of age.

CLAIMS HE HAD REVELATION. It was in 1893 that he started the "Holy Ghost and Us" Society, claiming that he had a revelation. He began preaching in a tent. He impeached the costly church edifices and worldly display of religion.

And then he claimed to have had another revelation, which directed him to "arise and build" which he at once proceeded to do, beginning alone, but soon accumulating 200 followers who aid his operation.

To-day, topping Beulah Hill, two miles from the village of Lisbon Falls Me., is a vast pile of wood and brick and stone, overlooking the Androscoggin River. Its front of dome and tower, facing the west, is extended on the sides around a quadrangle. Its entire circuit is more than a quarter of a mile. In the towers of this front are many prayer rooms. To erect the great buildings and its accessory buildings his followers have contributed not less than \$100,000.

As trustee the Rev. F. W. Sandford owns every atom and item of this property. He also has collected and holds in his own name sums variously estimated from \$50,000 to \$500,000.

How did he get all this property? There came under the influence of Sandford a farmer of Aroostock County—S. M. Shaw. He and his family turned all their property into cash and came to Shiloh. In all it was \$8000. This was the first big sum contributed for the work, and Sandford and Shaw soon afterward breaking in their friendly relations, the latter and his family were turned adrift. Shaw died later, and Mrs. Shaw is to-day doing housework to make a living.

Another of the large contributors was a farmer named Higgins, of Levant, Me. He sold his farm and gave the money to Mr. Sandford. The neighbors tried to tar and feather Higgins, and an attempt was made to burn him at the stake, but the tar wouldn't light. And so the Holy Ghosters got more publicity, and contributions poured in upon them.

The Rev. Mr. Sandford says he has raised a woman, Olive Mills, from the dead. Clergyman and physicians are fighting him in Maine, but his sect goes on undaunted. Of late he has been engaged in a crusade "for driving the devil out of New England."—Phil. Press.

## CHARM OF THE OVERHEARD

Strange Fascination of Remarks Not Meant For Our Ears.

Why is it that the legitimate conversations of our associates, to which we have harkened from the beginning and which we are predestined to follow slavishly to the end, should so often fail to interest us, whereas the interrupted remarks we overhear and which were never meant for our ears, fill us with the liveliest curiosity and concern? The breaking off of a serial story is a trial to most men's minds. But we know that another month will bring another number. The inevitable breaking off of a causerie in which we have no share fills us with a sense of hopeless and irremediable loss. I once overheard an old English lady say, with slow emphasis, to a friend: "It is a charming book, a charming book. It is just the kind of a book you would want to give to your dressmaker." And for fifteen years I have speculated in vain as to what that volume was. Apart from the manifest indiscretion of giving any book to one dressmaker and thus withdrawing her attention from one's clothes, the only appropriate literature I can think of is the instructive history of Ananias and Sapphira, and that has ceased to charm.

A man waiting patiently at the glove counter of a New York department store heard one young shopwoman say to another as she handed down a box of gloves, "Maria told him downright she'd have nothing more to do with him, and she called him a poison faced adder, he gripped her in the waltz that scandalous."

This was all! Customers clamored for attention, and the confidence ceased at this point. But the force and richness of the language, the liveliness of the allusion, captivated the hearer's soul. He confessed that for years afterward, when he was waltzing, with decorous reluctance under the compelling eye of his hostess, memories of Maria's partner would assail him and he would find himself envying the adder the mysterious nature of his enthusiasm.

It sometimes happens that fortune favors us beyond our desires or our desires, and the conversation to which we have no right to listen, but which we cannot well help hearing, goes on as tranquilly in a railway carriage or on a steamer deck as though we were not in close and helpless proximity. English travelers are particularly exhaustive in their confidences and particularly indifferent to their surroundings. In one hour on a Como boat I have learned a whole family history, full of purely domestic features—how Dan had been sent to school at Lausanne because he was so troublesome and the school so cheap, and how Connie (a sister-in-law, I think) made the "castle" a most unpleasant place of residence, and how Laura, with her three children, came to stay a week just when granny was dying, which was, to say the least, inconvenient, and how the trouble between Harold and his wife lay entirely in the bringing up of the children. At this point the details became too intimate for repetition, though there was no question of withholding them from my ears. I felt like a fellow countryman who once traveled from Bordeaux to Paris in the company of a young Englishwoman, her sister, nurse and child. "I entered that railway carriage," he said, "an innocent American bachelor; I left it capable of running a day nursery, an infant school or a mothers' congress."—Agnes Repplier in Life.

## The Lamp Rock of Asia.

On the shores of Lake Rangkul, in the Cashgar mountains, in central Asia, stands the famous Lamp rock of Asia, which is so called from a cave in its side from which a constant stream of pale greenish light is emitted. Ney Elias, the English adventurer, who passed it in 1885, thinks it possible that the light is due to some phosphorescent mineral in the sides of the cavern near its opening. The natives of that section have never attempted to investigate the matter, each seeming content with the story told by his father, which is this: "The cave is the dwelling place of a demon, who guards vast treasures stored there, and the light is from a diamond worn in a band around his forehead." Elias' explanation of the mystery is probably the true one.

## A Chinese Wedding.

In China on the wedding morning presents are sent to the bridegroom and among them always a pair of geese. These are not sent as a jest, but as the emblem of domestic peace and faithfulness. In the evening the bridegroom and his friends convey the bride to her future home. On arrival she is lifted over the threshold, on which a pan of charcoal is burning to prevent her bringing any evil into the house with her. She then makes obeisance to the assembled guests and takes food in company with her husband. At this meal they share two cups of wine, one with bitter herbs in it and the other sweetened. This is to symbolize the sharing of each other's sorrows as well as joys in their married life.

"While crushing the head of the truth beware of the sting of the tail."



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